UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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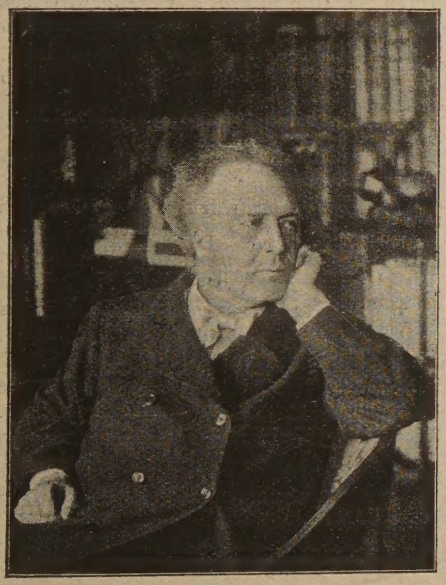

REV. STOPFORD A. BROOKE,

M.A., LL.D.

Born 1832; educated at Trinity College, Dublin; graduated ('56), winning the Downe prize and Vice-Chancellor's medal for English verse; formerly chaplain to Queen Victoria, and to the Empress Frederick of Germany; seceded in '80 from the Church of England, because he could not accept orthodox views; minister of Bedford Chapel, Bloomsbury, '80-94; became avowedly Unitarian; special preacher for the British and Foreign Unitarian Association since at various chapels; is the biographer of Robertson, of Brighton; author of the best primer of English Literature, of a "History of English Poetry," of several volumes of sermons, of other literary and theological writings and published lectures. He is now the most eminent British Unitarian Divine living, always commands a large audience, and has for a long time been admittedly one of the ablest preachers in this country.

Some of Dr. Brooke's sayings:—

"This, then, is the truth we have to teach—'Each soul is in God, and God is in each soul, for ever.' It was the truth Christ taught."

"It will be the struggle of this century to replace the finite and dividing self-interests of society by the infinite and uniting ideals of Love to God and Man."

"If there be a God, and if his relation to us be what Jesus declared it to be, immortality is no longer a perhaps—it is a certainty."

Varieties.

Heir of all the ages, I—
  Heir of all that they have wrought,
All their store of empires high,
  All their wealth of precious thought.

Every golden deed of theirs
  Sheds its lustre on my way;
All their labours, all their prayers,
  Sanctify this present day.

—J. R. Lowell.

Not so much to tell men about the deity, as to set them free from some of life's perplexities and temptations, so that within their own souls they can feel the presence of the indescribable God—this is the duty of the Church.—Rev. R. S. Loring.

Man cannot permanently worship that which is lower than his highest, inferior to his best. The character of the Deity reflects the moral status of the worshipper: cruel men believe in cruel divinities.—Dr. Chas. Beard.

In fearless, world-wide search for truth,
  What ever form it wear,
Or crown or cross or fame or blame,
  We Thine ourselves declare.

—M. T. Savage.

Reason will never be able to reconcile itself to this, that three should be one, and one three; that God should be man; that we, when we are dipped in the font, are cleansed from our sins by the blood of Christ; that in bread we eat the body of Christ, in wine drink his blood, and thus receive forgiveness of sins.—Luther.

Things I long for.

I long to see a better day
On earth than ever yet has been;
The race redeemed from error's sway—
Beauteous in life, in death serene;
When true religion shall be known
As something else than faith in creeds,
And heaven seem near but as we've sown
Of gentle words and loving deeds.

I long to see all wrong and crime
In shame their hideous faces hide,
And truth and right in ev'ry clime
Like to a mighty river glide;
Intemperance with all the train
Of monster evils in its way
Vanish like mists of night that wane
Before the orb of rising day.

I long to see that gladsome day
Good men in times of old foresaw,
When war's mad reign shall pass away,
When might shall cease and right be law;
When basking in the light of peace,
Our Globe shall circle round the year,
While love shall but the more increase,
And no rude deed shall force a tear.

—Anon.

An Open Letter for Open Minds.

By. A. E. H.

My dear Friends,

It is my desire in this letter to show you that the religion which Jesus lived and sought to establish was one in which creeds and doctrines had no place, but in which character was paramount. Entrance into the kingdom of heaven is to be gained by a childlike humility, the pure in heart shall see God, and they that serve shall be the greatest of all. Surely if there had been any mystical, saving efficacy in his shed blood, he would have inculcated over and over again such an important truth, but in his only allusion to it at the Last Supper, he bids them drink the cup in remembrance of him. His work of redemption was effected by his life and teaching, rather than by his death, which was the natural culmination of his self-sacrificing life.

Again, if a belief in the Trinity had been necessary for his followers, he would have instilled it into them; but the whole tenour of his life goes to show complete ignorance of such a thing as his being God, the Son. We have only to read the records of that life to feel his absolute dependence on his Father, whom he loved, trusted, obeyed, and worshipped, and to whom he ascribed all his power.

Could anyone, reading the gospels for the first time, to whom the suggestion of his deity had never been given, imagine that he was identical with God or in any way equal with Him?

See: Mark i., 35; xi., 22, 25, 26; xii., 24, 29, 30; Matt. xi., 25; xviii., 35; xxvi., 39; xxvii., 46; Luke ii., 49-52; xi., 2

Certainly he and his Father were "one" in the highest sense—in perfect spiritual union—having the same purpose and will. Christ's answers to Satan are taken by some as expressive of his deity. "Thou shalt not tempt the Lord thy God," and "Thou shalt worship the Lord thy God," but to us they are just the reverse. Their preface, "It is written," clearly proves them to refer to God, and they express, firstly, that if Christ yielded to Satan's desire, he would be putting his Father's care for him to an unnecessary test; and, secondly, that if he were to fall down and worship Satan, he would be breaking the command, "Thou shalt worship the Lord thy God."

It is true that the stories of his birth and resurrection, together with the prophecies quoted as being fulfilled in him, form a wonderfully complete and collected whole; in fact, the whole plan of salvation, as worked out from the fall of Adam to the supposed satisfaction of an offended God by the willing sacrifice of His Son, is so elaborate that, to confute it, requires much theological research, in which I am not versed; but my own conviction is that the links connecting all the parts are the result of the desire, some centuries after the death of Christ, to raise him to the rank of deity, a perfectly natural idea, in which Christianity has followed the example of other religions. Those stories of the Nativity and Resurrection are sublimely beautiful and awe-inspiring, but think of that of the Resurrection for a moment. What became of Christ's body? By those who believe in a bodily resurrection, he is supposed to have risen physically.

Did he ascend physically, and is he still existing in the spiritual world in that bodily form? Are not many of you continually repeating "I believe in the resurrection of the body?" and not for one moment considering what it involves, nor how utterly impossible it is? The alleged prophecies concerning Christ require too much explanation, and are too numerous for me to show that they do not refer to him at all; but I would direct your attention to a pamphlet on the subject by the Rev. Page Hopps, to which I am indebted for all my knowledge thereof.

In conclusion, I should like to tell you that I have not been brought up as a Unitarian, but that these truths have been borne in upon me with very little outside influence; in fact, my Unitarian friends are very few indeed, and I have no opportunity of worshipping with them. I hope the time is not far off when I may be able to cast in my lot with them; but in the meanwhile, if I can be of any help to others who are wavering on the borders of orthodoxy and doubt, I shall be most glad to render it. My name and address can be obtained from the Editor of this paper, to whose kindness I am indebted for being allowed to express my opinions in these letters.

There is no other flame in which the sinner is plagued, and no other punishment of hell, than the perpetual anguish of mind which accompanies habitual sin.—Erasmus.

As a Man Thinks.

If a man thinks another man is a cruel tyrant, he will behave towards him accordingly. Either he will resent and rebel against what he thinks to be cruelty and tyranny, or if less bold and courageous he will bow in slavish fear and trembling, dreading to offend, and resorting to the most abject means to win the tyrant's favour.

But what a change comes over him if he finds that he has been deceived, and that the man he feared is not cruel, and is no tyrant after all; but a wise and loving friend! Then fear gives place to trust, and because he now thinks him to be a true friend, he can meet him with feelings of joy.

So when men think God to be a hard and revengeful Being, they behave towards Him accordingly. They cringe before Him in fear; they sacrifice to Him what are their dearest treasures, burning the bodies of their own children in offerings to appease His wrath; they beseech Him to have mercy upon them and to spare them from His anger. Then what is called Religion is gloomy and dreadful; its impelling influence is that of fear; its motive for righteousness—escape from a terrible doom; its inspiration for worship the desire to secure a place in the Divine favour, so as not to be numbered amongst the victims of wrath. Just as the abject slave of a human tyrant resorts to tricks of deception and hypocritical cant to make the tyrant believe he loves while he really hates him, so under this conception of a ruthless God, men try to cheat God, to buy him off with mock-service, to hide robbery by building churches, to secure "fire-escape" by ghastly philanthropies.

But how great is the transformation when this horrible nightmare of fear and dread is lifted away, and when God is seen to be neither hard nor revengeful! As soon as men think him to be a merciful Father, who is nothing other than absolute love—then what an emancipation of the human spirit it is. No longer any need to beseech mercy from one who can be nothing else than merciful. All necessity to beg him do what is right disappears if every action of his must be right, if he is the absolutely perfect righteousness. They think God loves all alike, that He has no favourites, and so they do not attempt to trick God to give them special favour, who is himself no respecter of one person above another. If they think that He rules with absolute justice, which is also absolute love, they know they cannot escape consequences by any kind of juggle; that if they do wrongly they must reap the effects of wrong, and that if others share the pain, it is to give them an interest in helping the wrong-doer to become more sane and right in mind and heart, and to lead him to do right to save them from pain. If they think God cannot be cheated, that it is impossible to deceive Him, they will not practice any kind of hypocritical cant before Him; they will strive to do right because it is good; they will do justly for its own sake. And their Religion will be bright and joyful; its impelling force will be that of love to God and love to man, and this will also be its inspiration for a holier worship and a diviner life.

George Jacob Holyoake.

On Monday, January 22nd, at the age of nearly 89, George Jacob Holyoake passed away. Brought up in Calvinism, his mind revolted when a young man against the harshness of orthodox doctrines, and he became the founder of the Secularist movement. But he was never an irreligious man in the real sense. He believed in the Book of Nature, of which he regarded God as the author. He resisted the associating of atheism with secularism by Charles Bradlaugh and others. He hoped for a future life, for after the death of a daughter he said: "I shall be pleased to find a life after this." In a letter congratulating John Burns on his being admitted into the new Government a few weeks ago, he concluded by saying "Lord, now lettest Thou Thy servant depart in peace."

He was Owenite, Chartist, journalist, author, co-operator, friend of Mazzini, Garibaldi, Thomas Hughes, Ernest Jones, Francis William Newman, Joseph Cowen, and many other notable men. For many years he has been "the grand old man" of the co-operative movement. He was the last link of Robert Owenism to the present age. He said not long since: "I have recently described how much I owed to Unitarianism in my youth. Hence I count a town fortunate in which its principles and influence are maintained."—"Its grand doctrine of the Fatherhood of God," he said, "is the simplest and loftiest conception of Deity extant. There are noble aspirations in other churches—but there are retributive misgivings among them that disorder the soul."

The Rev. R. J. Campbell, of the City Temple, says: "According to the old theology a sinner who repented at the eleventh hour would go straight to glory, while a man like G. J. Holyoake, who could not accept intellectually certain truths, could not expect to go to heaven. That is quite untrue. Such a principle robs God of all claim to be a loving Father, and it makes Him a failure as well."

All sensible people will recognise and acknowledge that G. J. Holyoake was a fine Christian character and a far better follower of the example of Jesus than the majority of those who profess and call themselves Christians. No Unitarian could deny that he is accepted of God. If he is not, then Unitarians would not wish to be. But Unitarian Christians have such implicit faith in God that they do not doubt it.

Criticism asks of creeds, by whom they were enacted; of dogmatic systems, upon what foundations they repose; of the authority of Scripture, by what arguments it can be justified; and does not always receive an answer which it is willing to accept.

—Dr. Chas. Beard.

Jesus Redivivus.

By the Rev. A. CUNLIFFE FOX, B.A.

[Errata in article of February issue: The Editor regrets that, owing to an oversight, the following errors appeared in the printing of Mr. Fox's last article, page 19: "Discreditable," in column 1, paragraph 2, line 7, should be "discredited"; for "Unitarianism," column 2, line 8, it should read "Unitarians"; "ninth" in line 14, should be "Nth," a mathematical sign meaning an indefinite number; and "cause," ten lines from the end, or 27 lines from the top, should be "scale."]

III.—JESUS IN THE HOME.

"The kingdom of God is at hand: repent, and believe in the gospel" (Mark i., 15). Such is the first public utterance of Jesus, as reported by one of the earliest witnesses. It is the proclamation of the Christian Mission, Christ's own manifesto, the text expressing the whole intention, scope, and object of his preaching.

The kingdom was already present in the person of Jesus himself. He was the first and the full individual realisation of his own ideal. It has since been realised individually in every true disciple. Wherever the spirit of Jesus lives and reigns, there is the kingdom, in the midst of men and within them. Wherever Jesus inspires, controls, and directs the thoughts, feelings, and actions of men, there is his truly "glorious appearing." He always comes again, as he came once, to establish the kingdom, and wherever he comes, enters in, and takes possession of the soul, the kingdom is established.

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii., 20). Where Jesus is, there is the kingdom. The faithful Friday was the personal embodiment of the kingdom of Robinson Crusoe, as four or five hundred million "Britishers" are of that of Edward VII. One really Christian man or woman in any given community is a living witness of the rule of Christ, and of the kingdom of God.

We have such Christian men and women, let us hope, in goodly numbers in our midst. But what we aspire to, and what we are striving for, is a Christian state or commonwealth, in which all are Christians.

The state is a great family of citizens, of whom the home is the cradle and the nursery. Accordingly we must have Christian homes, if ever we are to have a Christian commonwealth. Jesus must annex the homes if he is to have any chance of annexing the state. The kingdom of God is self-expanding. But it must expand from something. It can only expand from the homes, where the state itself, so to speak, is borne, bred, and reared. The homes of the ancient Romans each had its Lar and Penates—household gods or genii, who presided over the domestic life and concerns of the family. This, in theory, was religion in the home, visibly represented by statues in wax, ivory, silver, and other materials, placed on the hearth.

We require religion in our homes, and Jesus (not in the form of a crucifix, but as an ever-abiding influence, inspiring, directing, and controlling the life of the family), to preside at the hearth. We want a Christian atmosphere in our homes. We want them to be centres of Christian influence, generating stations of Christian forces, sources of streams of Christian life. We must make them such if we would transform and transfigure the whole of which they are parts. The state is a federation of its homes. It reproduces them. What they are, it will be, neither better nor worse. Some people think that Jesus under-estimated the value of the home-life as a factor in that of the nation—or of the kingdom which he was bent on instituting. And some scattered texts, interpreted according to the letter, appear to support this contention. Luke xiv., 26, is as strong a saying as we need cite, apropos: "If any man cometh unto me and hateth not his own father and mother, and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." What a bomb-shell to hurl into the Christian camp! It is often thrown, and often fails to explode. The Christianity of Jesus refuses to be blown to pieces. How could he preach domestic anarchy, and the dissolution of the sacred ties of the home, who said: "Love thy neighbour as thyself"? Is the man who lives under the same roof as you, and who is of your blood, less your neighbour than one who lives next door, in the next street, or in the next town? No; the gospel of love is a gospel of love for all, and love begins at home, where the opportunity and the occasion for love are nearest at hand. Jesus asked for love in the home no less than on the road to Jericho. We ask for it, too, for Christian love, which is more than romantic sentiment, which is a most lively interest in, and a most strenuous effort to secure the full measure of well-being of body, mind, and soul of those that dwell there. And, in a paramount degree, of the children and the young people who dwell there. Remember Christ's warning: "Whoso shall cause one of these little ones to stumble" (Matt. xviii., 6). Remember that in them is the hope of the future, that the boy is father of the man, and that the nation of to-morrow is being raised and reared to-day—in the homes of the people. We must see to those homes, and to the manner in which they are training their young. We are painfully aware that in many thousands of them there is an utter and shameful failure to discharge these first and elementary duties of citizenship, that there is enormous and culpable waste, abounding selfishness, and rampant vice. The records of the transactions of the N.S.P.C.C. bear witness to this—and what they tell us is but a fraction of the whole grim story. It is our mission to rectify this state of things, to win the homes of the people for Jesus, and cause him to appear there as an abiding guest and friend. What a regeneration would result from such a tenancy! Look at the homes where the spirit of Jesus, of strong, pure, and holy sympathy, and of love which casteth out hate, already presides. Imagine

these homes indefinitely multiplied. Imagine them becoming more and more nearly co-extensive with the state. That is how the kingdom of God, already present, is further to expand, and how Jesus is to appear and live again in all the fullness of his power and his grace.

Notes and News.

Our American friends have started a monthly called "The New Unitarian," the first number having been issued for January. Our "Unity" contributor, the Rev. J. T. Sunderland, M.A., holds a place on the editorial staff, and so does Dr. Minot J. Savage. It is "frankly denominational." The name "New Unitarian" simply means that it aspires to be the successsor of "The Unitarian," which Mr. Sunderland edited so well for some years, but which ceased ten years ago. We wish the new venture every success.

The "United Mission" of the four Churches of Ashton, Mossley, Mottram, and Stalybridge has been a gratifying success. It has warmed up the members of those churches, brought them into closer fellowship, given them a deeper love of their grand religious Faith; and the holding of the Mission has been of no little significance in the eyes of the outside public.

Benjamin Franklin, born 200 years ago on January 17th, 1706, was openly a Unitarian. He supported the Rev. Theophilus Lindsey at the first English Unitarian Church, Essex Street, London, and attended the services at that place, during his residence on this side, as American representative.

The British and Foreign Unitarian Association have arranged for a series of regular services at Cambridge.

A discussion is going on in the pages of "The Inquirer" as to the desirability or otherwise of an extended pulpit lectionary in Unitarian churches. Strange to say, there are still Unitarians and Unitarian ministers who think that lessons should be read from no good book except the Bible.

There has been a burial scandal at Penwortham, near Preston, where the curate, after promising to conduct the service in the church, neglected to do so on the ground that the interment of a Unitarian in consecrated ground is contrary to "Church" law, and that "it was not Christian burial."

The following is a list of Unitarians elected to the new Parliament, viz.:—J. S. Ainsworth (Argyllshire), T. Gair Ashton (Luton), W. P. Beale (Ayrshire, S.), C. B. Brocklehurst (Macclesfield), Stopford Wentworth Brooke (Bow and Bromley), Sir J. T. Brunner (Northwich), J. F. L. Brunner (Leigh, Lancs.), J. Chamberlain (Birmingham, W.), A. Chamberlain (Worcestershire, E.), Jesse Collings (Birmingham, Bordesley), L. Haslam (Monmouth), J. A. Jacoby (Derbyshire, Mid.), Sir J. Kitson (Colne Valley), A. Lupton (Sleaford, Lincoln), F. Maddison (Burnley), H. Manfield (Northampton, Mid.), A. Rendall (Gloucester, S.), C. E. Schwann (Manchester, N.), C. D. Schwann (Hyde, Cheshire), A. H. Scott (Ashton-under-Lyne); or 20 in all but there may be more.

A new Unitarian Free Christian Church has just been opened at Newport, Mon.

A special series of sermons to explain Unitarianism is being delivered at Bootle by various preachers.

At Highgate, London, the Unitarian Church has maintained a public library for the inhabitants of the borough, and now that the Free Libraries' Acts are adopted, this church has presented its 14,000 books to the borough.

The Ashton-under-Lyne Unitarian congregation has started building its new church.

The late Mr. H. J. Morton, J.P., of Scarborough, recently deceased, has bequeathed £150 each to the Unitarian Home Missionary College, and Manchester College, Oxford; £100 to the Ministers' Benevolent Society (Unitarian), and £50 to the Yorkshire Unitarian Union of Churches.

It is said by "The Christian Life" that Sir John T. Brunner, M.P., rivals Mr. Carnegie in the number of Free Libraries, Town Halls, and scholarships he has given. No doubt he feels the force of the New Testament words, "Freely ye have received, freely give," and of the teaching of the Master: "Unto whomsoever much is given, from him shall much be required," and, "it is more blessed to give than to receive." The greater the ability the greater the responsibility in the doing.

The Rev. W. Tudor Jones, Ph.D., F.R.G.S., who has just taken his farewell of the Unitarian Church, Swansea, to become minister of the Unitarian Church, at Wellington, New Zealand, was until about seven years ago a Calvinistic Methodist Minister; he was brought over to Unitarianism by some of its literature that came in his way. What a hint to spread the Light.

In the United States of America there has recently been a movement for the Federation of Christian Churches. To some of the preliminary meetings Unitarian churches were invited to send delegates, and delegates were appointed. But some of the orthodox objected that Unitarians were not Christians, or not sufficiently 'evangelical" to be considered such, and so Unitarians were excluded. Last summer an earnest evangelical worker called on a Boston Unitarian, solicited money, and left a few tracts. Recently she came again. "Did you read the tracts I left last summer?" "No, I'm afraid I have been too busy." "But you are a Christian, aren't you?" "A few weeks ago I should have said 'Yes'; but I have just been excluded from the Federation of Churches." Her jaw dropped in horror. "You don't mean to say you are a Unitarian?" "Yes, dyed in the wool." Her face grew longer and she said, resignedly: "Well, you know the Holy Scriptures tell us we can't ALL be saved."

The popular Religion is unmanly and sneaking; it dares not look Reason in the face, but creeps behind tradition, and only quotes; it has nothing new and living to say. To hear its talk, one would think God was dead, or at best asleep.

—Theodore Parker.

HOME CIRCLE.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
—Faber.

A Thanksgiving.

For peace and liberty, for food and raiment, for corn and wine and milk, and every kind of healthful nourishment, good God, I thank Thee!

For the common benefits of air and light, for useful fire and delicious water, good God, I thank Thee!

For knowledge and literature, and every useful art; for my friends and their prosperity, and for the fewness of my enemies—good God, I thank Thee!

For all Thy innumerable benefits; for life and reason, and the use of speech; for health and joy, and every pleasant hour—my good God, I thank Thee!
—Benjamin Franklin.

Randal's Principle—*continued.*

CHAPTER II.

Randal was no better than other boys in many things. He was often too self-regardful. He would forget to take his fair share of work in the house. There were certain duties which were reckoned to be his. If he did not fulfil them, someone else had them to do in addition to their own.

He was invited out to a birthday party, and it was settled he should go. And, of course, he would go in his best coat. But there were some buttons off, and his mother said she would sew them on before the coat was wanted.

Now, on the morning of the party, he neglected to fill the coal-box for his mother and to clean the boots of his smaller brother and sister. These things were part of his home-work. So at night, after he came home and was nearly ready for the party, he found his best coat had not been put right for him.

"Mother, you have not put the buttons on my coat."

"No, I haven't, that's true," said his mother. "For I was cleaning boots and getting coal in, when I should have been sewing your buttons on. If you had not forgotten your duty, you would have given me a chance to get your coat ready. And now that you want it, you'll have to wait for it."

"I'm very sorry, mother. I rushed out after breakfast, and quite forgot about the boots and the coals."

"Yes, you often forget things, but they have to be done by somebody. And you know that when you do all you can there is always more left for me than I can do, and your forgetting only makes the burden greater. If you want your coat now you'll have to try and stitch those buttons on yourself."

And Randal had to do it, or else not go to the party. And he did it, but it made him late reaching the birthday people. But it taught him something else besides how to put the buttons on. It set him thinking about his own conduct. And while he was at the party there was a picture that would persist in coming before his mind—that of his tired mother still doing her work. And it made him feel uncomfortable.

On Saturday afternoon he was out with some other boys in the fields along the canal side. In some places the banks of the canal had fallen in, and were dangerous. Some little boys came along, and approached one of these dangerous places, and one little fellow seemed as though any moment he would fall into the water, and Randal saw the danger and ran up to the lad and advised him to come away. But at that moment a youth much taller than Randal came up, and told Randal to mind his own business and not to meddle. And he did this in such a coarse, bullying way that Randal reproved him for it. This Brown the bully, called "Topper" Brown because he always consorted with boys much shorter than himself, struck Randal, and Randal, to everybody's astonishment, struck back at the taller fellow. Then all the boys gathered round, and urged Brown and Randal to fight. Randal said he did not wish to fight. Brown took this to mean that he was afraid, and taunted him. The crowd of boys pressed them both into the field, and pushed them against each other until there was a fight indeed. And when Randal found that he would have to fight in self-defence, he did it. At the second blow "Topper" Brown fell, and would not face Randal again, and then Brown was jeered, and Randal patted and praised. And all the boys were pleased to see the big bully proved a coward by a plucky fellow much less than himself.

Randal's mother heard of this fight, and was inclined to be very angry with him about it. But when she was told that Randal did not wish to fight, that he was really dared into it by "Topper" Brown, and forced by the crowd of boys, it did not look as bad to her; and when it was explained that it was all because Randal tried to save a little boy from the danger of drowning, she felt proud of him for it.

"I only hope you will always be brave enough to stand up for the little ones and the weak ones when they need a protector, and that you will be as plucky in the fight against the wrong there is in the world," she said.

(To be continued.)

Thought answereth alone to thought,
And soul with soul hath kin:
The outward God he findeth not
Who finds not God within.
—F. L. Hosmer.

Book Notices.

"The Reformation of the Sixteenth Century, in relation to Modern Thought and Knowledge," by Charles Beard, B.A., LL.D. People's abridged edition, edited by Henry Gow, B.A.—6d. B. and F.U.A., Essex Hall, London.

"The Essex Hall Year Book, 1906." 1/- net. The British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.

"The Distinctive Principles of the Liberal Free Churches—a manual of questions and answers for use in the Church, School, and Home," by H. S. Perris, M.A.—Philip Green, 5, Essex Street, Strand, London. 3d. net.

"Hymns of the Liberal Faith—for Special Services," with music, 3d.; words only, 1d. British and Foreign Unitarian Association, Essex Hall, London.

Dr. Beard's "Reformation of the 16th Century," in this cheap edition, contains eight of his Hibbert Lectures on that subject. Republished in this form they are sure to reach many people who otherwise would never see them. They give in a very lucid manner a description of the circumstances and influences out of which the Reformation grew, of the parts taken therein by Luther, Erasmus, Melanchthon, Zwingli, Calvin, and other leading personalities of that time. Elements necessary to enable the reader to form a just estimate of Luther are supplied. The Reformation in England, as compared with that on the continent, and its essential differences, are clearly explained. A very valuable and interesting portion of the book is that which traces the growth of the critical spirit and the development of scientific method; the concluding chapter, on "The Results and Tendencies of Modern Thought," is also stimulating and instructive. This little work is really a good education on the subject it treats, and will repay the trouble of the reader, in every page. The style of the writer has a grace and charm of its own—and it is to be hoped that such informing chapters will be widely read.

These Lectures were greatly appreciated by Mr. Gladstone, and Mr. W. S. Lilly asserted of them that "among English writers on Luther, the first place must be given to Dr. Beard." That their fairness and impartiality should win the praise of Anglican and Roman Catholic alike is a unique testimony to their value as reliable records.

The Essex Hall Year Book is the Unitarian Directory containing list of ministers, with their addresses, where educated, and the various settlements each minister has had; a list of churches, with name and address of secretary, and names of successive ministers during the past 30 years; list of Sunday schools and various other Unitarian organisations; legal information, almanac, calendar, and many other useful facts of denominational interest. It is the indispensable book of reference for any person requiring special information about the Unitarian movement in the United Kingdom; and no minister or church secretary can very well do without it. The work is well done by the Rev. W. Copeland Bowie, of London, Secretary of the British and Foreign Unitarian Association. Though there are many more things such a book might contain, it is a large compendium of information for the small price.

Mr. Perris's Manual of Distinctive Principles of the Liberal Free Churches, and the "Hymns of the Liberal Faith" are somewhat ambiguous in their titles. The term "Liberal" is so identified with a political party that to the uninitiated "Hymns of the Liberal Faith" might be taken to mean political hymns for political meetings, and "Liberal Free Churches" is not altogether proof against the same objection, even though containing the word "churches," as to some it might suggest "political Free Churches," but a worse defect is in the redundancy and tautology of "Liberal Free" for "Liberal" means "Free," and "Free" means "Liberal." Why not say "Unitarian Faith" and "Unitarian Free Churches," and have done with vagueness and confusion? Apart from this defect, the collection of hymns for Unitarian services is an excellent one; the tunes are well known and well printed. There are 59 hymns; why not a doxology to make the level 60? Mr. Perris's "Questions and Answers" may serve a very useful purpose for starting talks and discussions in senior classes at Sunday School, as well as for conveying information on some of the matters referred to. The task attempted is not an easy one, and Mr. Perris's fulfilment of it may not give general satisfaction amongst those for whom it is intended. Nevertheless, such attempts are needed, and perhaps no one could do work of this kind without provoking difference of opinion by his answers to questions.

Sin and Salvation.

The relation between sin and suffering is now apparent. Sin is the disease, suffering the medicine. Salvation means moral health; saved by fire means cured by a painful process. We know what men will endure for the sake of being restored to physical health. When we feel that we are morally diseased, we ought to welcome any pain which will bring us salvation; that state of mind alone is penitence. We should not ask to be saved from fire, but by fire from sin. We can trust God not to give us more pain than necessary. Read "The Dream of Gerontius" as a grand expression of the hatred of sin and trust in God.—Henry Shaen Solly, M.A. "Know Thyself" (Essex Hall).

Though theologians talk of the infinite goodness of God and the perfection of His Providence, they have yet a certain belief in a Devil; even if it is not always a personal devil, at any rate it is a Principle of Absolute Evil, which they fear will, somehow, outwit and over-ride God, getting possession of the world; will throw sand into the delicate watch-work of the universe, and completely thwart the Providence of the Eternal.—Theodore Parker.

Texts and Comments.

THE "DEITY" OF CHRIST.

(4) Jno. xx., 28, 29. "Thomas answered and said unto him, My Lord and my God." It will be remembered that this disciple had emphatically declared his intention of discrediting the testimony of his fellow disciples having seen their Lord alive after his death and burial until it had been confirmed in the most materialistic way by the evidence of his own senses. Eight days afterwards, however, Jesus appears to him in a mysterious manner ("the doors being shut"), and adds to the confusion of his sceptical disciple by employing words which unmistakably indicated that he was fully cognisant of what Thomas had said. If the startled and awestruck disciple did not in reply use the expression attributed to him as what, under the circumstances, would have been a quite natural exclamation of bewildered amazement, we have here some evidence that an Apostle—of whom we know very little indeed—in an unguarded moment, offered a supreme tribute of homage to his risen Master. Are we, however, expected to believe from this shred of evidence that in Thomas's deliberate judgment his Master was the Supreme Being, and that this humble disciple was a better authority on the subject of the nature of Jesus than the Master himself, who in the 17th verse of the very same chapter is reported to have sent his brethren this message: "I ascend unto my Father and your Father, and my God and your God?"

(5) Jno. xx., 31. "Jesus is the Christ, the Son of God." In nearly every book of the New Testament, Jesus is spoken of as the "Son of God," which was a well-understood equivalent of the title "Messiah," and is a very different thing from what is meant by the unscriptural phrase "God the Son," the idea of deity no more entering into the Jewish conception of the Messiah than the idea of comfort into the latter doctrine of eternal hell. But Trinitarians contend that Christ was the Son of God in a superhuman sense, inasmuch as the opening chapters of the first and third Gospels—not that of Mark, the earliest—tell us that Jesus had no human father; but this cannot be the sense in which the author of the Fourth Gospel uses the phrase, for although he informs us that he has purposely recorded incidents to the end that the reader may believe that "Jesus is the Christ, the Son of God," he is altogether silent concerning the story of the miraculous birth, which would have added such stupendous weight to his case that it is improbable in the extreme, if not absolutely inconceivable, that he should have omitted all reference to it had he known and credited it, from which omission and from a similar silence in S. Paul's epistles—which were the earliest written books of the New Testament—it is only reasonable to infer that these birth-stories were no part of primitive Christianity.

But why not accept what the same Evangelist himself gives us as Christ's own pronouncement of what he was, "a man who hath told you the truth?" (Jno. viii., 40). When the blind and bigoted Jews in their malice accused him of claiming to be Almighty God, and consequently took up stones to kill him for the intolerable blasphemy, he at once and satisfactorily removed all grounds for the charge, and put himself in his right position by explaining that he only meant, "I am Son of God," which he maintained he might without blasphemy be considered, inasmuch as it was written in their law that men to whom the word of God came were called gods (Psalms lxxxii., 6; Jno. x., 36). Now could such a reply be deemed by us a straightforward and honest one were he in reality what Trinitarians think he knew himself to be, Very God of Very God, the second member of a Divine Trinity of Persons in the Godhead? On the contrary, would it not have been nothing short of a miserable quibble?

Jesus, profoundly conscious, through the experiences of his inner personal life, of the intimate union and the unbroken fellowship of his soul with the Infinite Spirit, whom he conceived of as his Father and the Father of men in general, and possessed with the conviction that he was the Divinely-appointed and long-expected representative of God to man, realised that he was the true Son of God in a deep and spiritual sense, as well as in the unique Jewish sense of the "Messiah"—although it is worthy of note that it is only in the Gospel of John that Jesus uses the expression "Son of God," or "Son," in speaking of himself, elsewhere seemingly preferring the more humble title "Son of Man," which occurs eighty-three times in the Gospels, and always in the discourses of Jesus.

Unitarians, recognising in Jesus a pre-eminently beautiful, godlike, and influential character, endowed with spiritual capacities and insight immeasurably above all other teachers, a revealer of the nature and will of God without a compeer, and believing that he comported himself throughout his life as a son of God should do, by obediently fulfilling the will of our heavenly Father, and in resembling the ethical nature of God in will and deed, gladly acknowledge him as superlatively worthy to be called what he claimed to be, the Son of God, and we rejoice to think that the possibility, yea, and what to the eye of faith is seen to be the ultimate destiny of the whole human race, was made real in him. S. Paul tells us that "as many as are led by the Spirit of God, these are the sons of God." (Romans viii., 14.) To the Unitarian, first and chief of these true sons of God is Jesus, he in whom all the virtues met, an example and a pledge of what every man may, ought, and will become, for, doubt it not, we shall all be mastered by the love of the Omnipotent Father, and finally attain unto the measure of the stature of the fulness of Christ," and be able to say with him, "I and the Father are one."

CENTONARIUS.

(To be continued.)

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[ADVT.]

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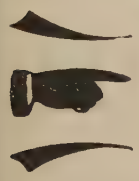

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to our cities, and make them cities of God. More in conformity with the spirit and the ideals of Hebrew prophets, than with the visions of Christian seers, Unitarians have an abounding sense of the fitness and sufficiency of this present world. They find there the proper realm for God's kingdom, and endless sites for God's city. They believe that their own Jerusalems may be all swept and garnished, and made passing fair, so as to be a joy unto all, even to God. They believe that they may be so reformed and transformed as to be transfigured into the image of the ideal. They believe that it is not beyond the wisdom and capacity of man to do this, and so to bring upon them "a new name, which the mouth of the Lord shall name" (Isaiah lxii., 2). They believe that this will be done when Jesus lives again in the thoughts, hearts, and wills of the people. And so they do not say, If Christ came? but, Let him come.

An Open Letter for Open Minds.

By the Rev. ADDISON A. CHARLESWORTH.

Dear Friends,

There is no service which I can conceive greater or more to be coveted than the helping of one another to a living faith. To-day so much is called in question which our fathers assumed, and on which we were brought up, so many and such distracting problems are presented by the new knowledge of our time, that it is not to be wondered at that some feel they have nothing firm and steadfast to hold by. That offers those who are very certain of what they are convinced are fundamental truths an opportunity of bearing a personal witness which they may hope to have some value. And we Unitarians are in that position. We feel that God through us is calling the world to the peace which passes understanding.

I was brought up a Congregationalist. I was trained for the Congregational ministry. But I find myself to-day a Unitarian minister. For me the change was one from bondage to freedom. I do not say that those from whom I separated are all wrong, and that I am all right. My conviction is very clear that every religious denomination lives by the truth which is in it, and that consequently every church in existence brings God home to the conscience, the mind, the will in ways which justify its actual existence, and give us all reason for deep gratitude for its redeeming work. But I feel that the basis on which the orthodox churches rest is insecure, and that sooner or later that will be found out by everybody who has built upon it. I mean this, they rely in one form or another on some authority external to the immediate witness of God with the human spirit, whether that be an infallible Church, an infallible Book, or an infallible Person. Now, the Unitarian says, the spiritual value of what a Church, or Book, or Person teaches depends on its power to convince those to whom it is offered, on the response which it finds in our own mind and heart. Nothing is truly of worth to me which does not help me by enlightening and inspiring. It follows that we do not simply sweep away all that has been, or is being taught, and begin the world-old problems all over again for ourselves. We listen rather, respectfully, reverently to whoever claims to speak in God's name, but we bring their message to the test of our own reason and conscience. It always seems to me that every earnest religious man, whatever his creed, must really "prove" his beliefs in the same way, and that in point of fact we do no more than make quite explicit a principle which is incontestable. Only we apply it fearlessly and frankly, and limit its application by no assumption that it must confirm the theories or dogmas of any particular church, and that if it does not those who cannot see eye to eye with their instructors are in error intellectual or moral. Our belief is profound that God is revealing Himself to-day, and in precisely the same way as to Isaiah and Jesus. What we need above all things is to know what He is saying to us. And that we can only find out by their method of listening and reflexion. Moreover, a very pleasant consequence is that there are no heretics among us. A man's faith is entirely a matter between himself and God. All we try to do is to help one another in understanding God.

Of course this may lead us to revolutionary results. For example, I take certain teaching of Christ's as that in which we are told that we are not to resist evil, and I say that it is, if interpreted in the Tolstoian sense, mistaken and dangerous, that indeed God Himself is working through the institutions and methods of modern society to mark evil in its true nature as intolerable, and to assert against it the universal righteousness. Or again, if he taught that the end of the world was at hand, and would be ushered in by an overwhelming catastrophe, his prediction has been disproved by history, and is of no more worth than the extravagant ideas of other idealists carried away by their enthusiasm.

I might extend such instances, but these will serve to define an attitude. No man's conceptions, whoever he may be, are immune from criticism. We live by the ever unfolding truth, which must justify itself from age to age.

Perhaps it may be said, but such a process must result in universal scepticism. On the other hand, what we do hold is a personal conviction, tried and proved. The underlying truth is that we are not separate from God, needing external mediation, but that God Himself is within every soul. No body of religious people believe more firmly in the incarnation than we do. We trust the inward God to reveal to us the things of God. And I should like to assure you that we do not find Him fail.

RECEIVED: "The Bible: What it is and is not," by Joseph Wood (1/6 net), published by Philip Green, 5, Essex Street, Strand, London, W.C., also from British and Foreign Unitarian Association, Essex Hall, London; "Unitarian Churches in Great Britain and Ireland," by W. Copeland Bowie (1d.); Sermons by Unitarian Ministers, "The Sense of Wonder," by Joseph Wood (1d.), "Pharisee and Publican," by Henry Gow, B.A., "The Witness of the Spirit," by E. D. Priestley Evans; "A Reply to Dr. Torrey's Attacks on Reasonable Religion," by Rev. J. T. Sunderland, M.A. (5 cents), D. J. Howell, 10, Czar Street, Toronto, Canada.—Notices next month.

Warm or Cold?

Is it true that Unitarians and Unitarianism are cold? Some converts from orthodoxy who come to Unitarianism, say it is; others say the reverse. There must certainly be a great difference between fervent anxieties to escape the wrath of hell and the quiet confidence that there is no wrath of hell to fear. Do men love one another less when they are Unitarians than when they are orthodox? Are they less friendly and sociable? To these queries the answer must be—No.

And can it be said that they love God less? They believe in His absolute goodness, without spot and blemish. They have no misgiving whatever regarding His justice and love for each and all. They can trust God with certainty, while the minds of the orthodox are continually haunted with doubts and uncertainties as to who is safe in His hands and who is not. Which is likely to love God more: the Unitarian Christian who has unshakeable confidence that all men are safe in God's hands, or the orthodox Trinitarian who is taught to believe that his erring brother is thrust by God into the torments of an endless hell as the punishment out of all proportion to the offence?

Maybe there is in the Unitarian Churches—some of them—more apparent apathy and indifference, less outward reverence, and fervour of devotion, than is usually to be found in the churches of orthodox Christians. It is to be expected. People who find themselves in a house all ablaze with fire and themselves in danger of being lost by burning, will naturally be more lively and zealous to secure safety than people whose house is in no danger, and who feel themselves secure. And Unitarians do not believe in the fire, while the orthodox do—which makes a great difference. Unitarian Christians are not Pharisees thanking God they are better or safer than the orthodox. They think all humanity is safe—quite safe, in God's keeping, and that the orthodox, therefore, are as safe as they are, only that the orthodox need to be saved from false views, which put a blot on God's name and character, and which cause the orthodox to shape their lives the wrong way.

The Unitarian Churches at present mark a transition stage in religious experience. They have moved away from the dreadful conceptions born out of fear to the higher conception of love. What the religion of fear meant, and means still, they clearly understand; but they have as yet grasped but little of the beauty, the grandeur, the glory, that lies involved in God's all-embracing love, and in His infinite perfection. Part of the Glad Tidings they see and already rejoice in, but there is much more to which, as yet, their eyes are "holden," and when their vision has grown more clear as to see what waits to be seen, it will have a more grandly inspiring effect upon them and mankind than any the world has ever known. The fear of God has touched men's hearts powerfully, but the knowledge of God's wonderful love for all men will touch men's hearts more powerfully than they have ever yet been touched. And when Unitarians really grip what their Gospel means their emotions will be kindled as none were kindled before, and their hearts will be set afire with exuberant zeal for man and God, to save men from preventable hells on earth, and to establish for all, in the world that is here, God's blessed kingdom of heaven.

In the meantime all honour to the faithful souls who are zealous without the spur of wrathful terrors! Let those who are emancipated seek to know what the new Gospel means. While there is yet so much to unlearn, and then so much else to learn that is new, and takes time to grow into and understand,—we must possess our souls in patience. With less outward parade and pretentiousness of religion Unitarians are as warm of heart, and not less truly religious than those who are not Unitarians.

Notes and News.

The National Triennial Conference of Unitarian, Free Christian, and Kindred Churches is to be held at Oxford in Easter week. The proceedings extend from Tuesday to Friday. Among the questions to be discussed social problems appear to preponderate, as is right and natural in the midst of existing social conditions.

A noticeable feature of the meetings will be papers from men whom it is difficult to describe theologically; men who are friendly to free thought and to Unitarian ideas, but who do not wish to be called Unitarians, and yet cannot be correctly named as Trinitarians in the proper sense of that term. Friendly intercourse with the Rev. T. Rhondda Williams, Dr. Rashdall, and others like them, is sure to be productive of good to Unitarians and to them, and a most hearty welcome is certain to be given to them.

Professor Estlin Carpenter, the new Principal-Elect of Manchester College, Oxford, is doing splendid work and arousing much interest in various towns by his lectures on "The Gospels and How to read them." No man living is more fitted to speak on this subject.

It has been admitted that the list of Unitarian M.P.'s given in "Unity" last issue is the most complete that has appeared in any papers, but we are reminded that Mr. J. C. Wedgewood, M.P. for Newcastle-under-Lyme, should be included. No doubt there may be others.

Special provision is to be made for vegetarians who may attend the National Conference at Oxford, as at least two previous triennial Conferences (Leicester and Liverpool). There will be a vegetarian luncheon table. The efforts of the late indefatigable Rev. Arthur Harvie made this consideration for vegetarians possible.

Pastor Wagner, author of "The Simple Life," is a Universalist.

There has been a pulpit controversy in Preston on The "Deity" of Jesus, between the Rev. Chas. Travers (Unitarian), and a vicar of the Church of England.

The Rev. Geo. Critchley, B.A., late of Kentish Town, London, has been welcomed as the minister of the new Unitarian congregation at Newport, Mon.

The first annual congregational meeting of a new Unitarian movement at Ansdell, near Lytham, has just been held, at which the report of progress was very encouraging.

Mr. David Ainsworth, J.P., ex-M.P., whose brother was Unitarian minister at Lancaster, and who has himself filled many important Unitarian positions, died February 21st.

The Rev. W. G. Tarrant, B.A., has been delivering a course of public lectures in Manchester on "Old Testament Prophets and the Problems of Social Life" to very appreciative audiences.

In Birmingham, the Church at Newhall Hill is showing renewed life and energy under the ministry of the Rev. T. Paxton, so that the fears that the church would have to be closed have now passed away.

The seventh anniversary of the death of the Rev. Robert Spears has been marked by a pulpit tribute from his successor at Highgate, on February 25th.

A new Unitarian Church at Acton is thriving under the Rev. A. S. Hurn, a recent convert.

The Unitarian Services at Blackburn have succeeded in the formation of a Church, with a strong committee, which has resolved on permanent existence.

The Rev. William Rosling, Congregational minister at Bradford, Yorks., has been opposed by some of his deacons and members for heresy, and compelled to resign. But along with him some of the church officers, deacons, and members have left, and with him have established a Unitarian Mission Church.

A volume of sermons, "The Life Superlative," by Stopford A. Brooke, has just been published.

The Unitarian Church at Kirkcaldy, closed for a short period, is again open for regular services, under the ministry of the Rev. Charles Sneddon.

The Barnard Castle Free Christian Church, of Barkerite origin (Methodist New Connexion), is doing well after a long period of struggle.

The Bethlehem Unitarian Church, of Methodist origin (Cookite), has just celebrated its centenary by a bazaar at Newchurch.

The Rev. W. H. Read, until a few weeks ago a Roman Catholic priest, has been preaching for a Unitarian Church at Child's Hill, London, on March 11th.

Dr. Torrey has been on revival mission work in Canada and the States since he left our shores, and he continues to misrepresent Unitarians.

The publisher and proprietor of "The Tribune" is said to be Mr. Franklin Thomasson, of Bolton, a member of a well-known Unitarian family.

The United Mission of the four Churches of Ashton, Mossley, Mottram, and Stalybridge, in East Cheshire, has been described in "The Christian Life" as "Unitarianism in earnest."

Dr. M. J. Savage, the widely-known Unitarian preacher, of New York, and colleague of the Rev. Robert Collger, D.D., is taking several months' rest from pulpit duty for the restoration of health.

Thomas Hornblower Gill, the hymn-writer, died March 4th.

Arrangements are nearly completed for the Unitarian Van Mission to commence in May.

Views of the Atonement: Which is the Truth?

THE TRINITARIAN DOCTRINE.

From the Church of England "Articles."

"The condition of man after the fall of Adam is such that—we have no power to do good works pleasant and agreeable to God."—Art. x.

"The flesh lusteth always contrary to the spirit, and in every person born into this world, deserveth God's wrath and damnation."—Art. ix.

"Christ, very God and very man—truly suffered, was crucified, dead and buried to reconcile his Father to us, and to be a sacrifice not only for original guilt, but for actual sins of men."—Art. ii.

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our works or deservings."—Art. xi.

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone.—Art. xxxi.

THE UNITARIAN DOCTRINE.

(In words of Scripture.)

"Go and sin no more." "Be ye reconciled to God."—John vii., 11. II. Cor. v., 20.

"What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"—Micah vi., 8.

"When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive."—Ezekiel xviii., 27.

"God will render to every man according to his deeds—to well-doers, eternal life: to evil-doers, tribulation and anguish of soul."—Rom. ii., 5-7; Matt. xvi., 27.

"Every man shall bear his own burden, and give account of himself unto God."—Gal. vi., 5; Rom. xiv., 12.

"God was in Christ reconciling the world to Himself."—II. Cor. v., 19.

"Jesus Christ came to save sinners."—"from their sins."—I. Tim. i., 15; Matt. i., 21.

Nothing "shall be able to separate us from the love of God."—Rom. viii., 38-39.

The Trinitarian doctrine is a libel upon God; the Unitarian or Christian doctrine is reasonable, and agrees with the facts of experience.

To atone is, to agree with, to be AT—ONE. God always loved mankind. Jesus came to save men from sin—not from God; to make them AT—ONE with God. And he saved men by helping them.

JUDGE YE WHICH IS RIGHT!

HOME CIRCLE.

Oh, to be in England
Now that April's there,
And whoever wakes in England
Sees, some morning, unaware,
That the lowest boughs, and the brushwood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough,
In England—now! —Robert Browning.

Charles Darwin never spoke rudely to his servants, but he would say, "Would you be so good as to do this or that?" And thus, when a servant brought him his coat, or made the bath ready, Darwin not only obtained the thing he needed, but the love of other people.

When we are asked something it is surely bad manners to shout—"What?" in a sharp, loud tone. F. J. Gould says that speaking that way is like as if we were "tugging a nail out of a wall, or driving a pig out of the garden, or breaking a lump of coal with a big hammer."

Do not throw stones where they may hit anybody. A boy playfully threw a stone at a little girl, and it struck her eye and destroyed it. So she lost one eye because that boy threw a stone. Her face was a pretty face, but the loss of an eye made a great difference. What an awful thing to do. Let not thy right hand so offend!

Randal's Principle—*continued.*

CHAPTER III.

Once Randal stood on the bank of the canal—a few years before—throwing stones in the water, and watching the widening circles which the splashes made. But not content with little stones, he picked up a very heavy one in order to make as big a splash as possible. It was really too heavy for him to throw in, but he was determined not to be beaten and lifted it up, and threw it into the water with all his might. Then something happened which he did not expect. The impetus of throwing such a weight overbalanced him, and carried him off his feet into the water. He could not swim. He was in deep water. He went under and sank, then rose to the surface, and struggled and splashed, and cried out aloud for help, and was sinking again exhausted with his struggles.

But there was a plunge into the water by something from the other side. Randal's clothes between his shoulders were caught hold of by something. He felt himself carried along for a few moments, and suddenly touched ground under his feet and hands, opened his eyes, saw that he had reached an open part of a sloping bank, and crawled out of the water. Then there broke upon his ears the frantic barks of a dog standing over him, and pulling at him; and soon he was safe.

Carlo, a big collie dog, had saved his life.

From this time his love for dogs and all animals friendly to man was greater even than it had been before. Carlo—a neighbour's dog—he naturally made his special friend. After some years had passed, and Randal was older, any cruelty to animals would make him angry, and show him to be a determined champion of these dumb but faithful creatures. When he came along dogs would cross the road to greet him. Even strange dogs passing along the other side of the street would pause and cross to Randal, often without his knowing it, as if attracted towards him. When he discovered that this was often the case, he said that dogs had a strange power of scenting a friendly person. Dr. White told him that there is an "aura" or influence going out of all people of an agreeable or offensive kind, and that dogs are very sensitive to it, and that they know afar off when they are coming nearer to a friendly influence.

And now that Randal was older, getting to be quite a young man, he would say:

"I treat a dog in the same way I would like to be treated if I were a dog."

That is the golden rule of conduct towards the lower animals.

He heard a man complaining one day that his horse was a very vicious creature.

"An angel would soon be vicious under the treatment your horse suffers from. Look at that bearing rein, and think of the cruel nag, nag, nagging the horse is always getting from you. Why, man, it would spoil the temper of St. John himself."

The owner of the horse stared.

"Come down and look at him," said Randal. "Look how he froths at the mouth. See how his head is tightened up. See how sore his mouth is. Why, man, I call it barbarous to serve a horse like that. What would your temper be if somebody did you the same? You would rage like a demon in torment."

"I could make your horse good tempered," said Randal.

"You could? How?"

"How?—why, by kindness. Let me show you how to do it."

He unbuckled the bearing rein, and took it off. He patted the horse on its neck, and stroked its nose, and spoke to it in a gentle and coaxing way:

"There! drive him with that off. Put your whip away. Speak to him like a brother. Be as good to him as you would wish God to be to you, and that horse will worship you, and do anything for you."

The man tried it, and Randal was a true prophet. The horse lost his vicious temper.

One dark night Randal went out dressed in a long black overcoat. He paused at a cottage door, and knocked. The door opened. A big dog sprang

out at him with a fierce growl, and when Randal stepped back he felt the animal had the leg of his trouser in his teeth. But it let go, and ran into the house growling.

There was no harm done. But Randal was surprised. Never before had he been attacked in that way. The man at the house apologised.

"I know how it is," said Randal. "That dog has been kicked in the dark by a man in a long black overcoat. On the sudden opening of the door there was something in my appearance that reminded him of the man who had once given him a bad kick."

"It must be something of that sort," said the man, "for he is always savage with strange men who are dressed in black."

That dog knew at once that it had made a mistake, and that Randal was friendly. And as if to make amends, whenever afterwards it met him it seemed as if it could not show pleasure enough. No doubt Randal was right. A bad kick once received by a dog is not soon forgotten, and, like in a human being, its own resentful impulses would be excited at once by anything that threatened the repetition of the cruel injury.

That very dog was walking with Randal one day, and a ragged, half-drunken fellow came up, and said:

"Randal Wray, you are said to be a good fellow. That dog once attacked you, and you forgave it. Now, I am worse than that dog. I've been a scamp and a detestable villain. I am that just now. I want to ask you a question: Will God be as merciful to me as you are to that dog?"

"Of course he will. God is perfect, and I am not. He is far more merciful and kind than I know how to be."

"Well, if God will be as good to me as you are to that dog, there's a chance for me."

"Yes, my friend, God will be better to you—a thousand times—than I am to this dog, and there is every chance for you if you will take it. But you know God does not throw these chances at you. The chance will never be yours till you will be at the trouble to take it."

"How take it? I don't see what you mean."

"When you are as ready to walk with God as this dog is to walk with me, then you will know the joy of God's mercy."

(To be continued.)

Rev. John Page Hopps at Coalville.

SALVATION BY CHARACTER—NOT CREED.

At Coalville, in Leicestershire, a little band of Unitarians, mainly fresh converts, have started a Unitarian movement in that town. A few weeks ago was its first anniversary. A series of special services and meetings is now going on, and these began with a lecture from the Rev. John Page Hopps on Monday evening, February 26th, in the Exchange Hall, which was full. His subject was "Salvation by Character, not by Creed." Amongst other things he said:

Men have taken that most precious saying, "Believe on the Lord Jesus Christ, and thou shalt be saved," and have perverted it into "Believe in what we say about the Lord Jesus Christ, and thou shalt be saved."

Many Christians believe that for our (Unitarian) opinions we are going to be lost. I will put this to them as one man to another, "Do you believe that God will condemn me to hell for ever because, as the result of my honest investigation, I am unable to receive your creed?"

Everywhere we find God judging men acording to their deeds, and not at all according to their opinions.

Salvation can never come except by inward character, "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." I find myself on solid ground in defying creeds that threaten with penalties God will never inflict.

What is Unitarianism?

The briefest answer is, that it is that form of Christianity which holds to the faith in the simple unity of God—that God is One, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of teachers, but not God. Around this great central position have commonly grouped themselves some other beliefs of hardly less importance. Thus Unitarians regard MAN as the child of God—not "fallen" and totally depraved, but only slowly rising; SALVATION, as deliverance from sin, including everything that heals and helps man towards goodness and God; HEAVEN and HELL—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God.

Unitarians also, while reverencing the BIBLE as the text-book of religion, have always regarded it as the records of God's gradual revelation of his truth and will,—but human records, to be studied with perfect freedom.

This is the common position of Unitarians. This is their general way of looking at the subject of religion. But while there is quite as much agreement among them as among the members of any other group of Churches, UNITARIANS HAVE NO FORMAL CREED.

They do not shape these beliefs into any set authoritative form which must be accepted either by Churches or individuals, but urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth.

—BROOKE HERFORD, D.D.

Texts and Comments.

THE "DEITY" OF CHRIST.

(6) Jno. v., 23: "That all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him." This verse forms part of the reply which the Evangelist represents Jesus to have made in answer to the false deduction of the Jews that he, by calling God his own Father, thereby made himself "equal with God." Jesus tries to define his position and office to his unfriendly critics, and to correct their misunderstanding. He commences by admitting that he "can do nothing of himself" (v. 19) —thus excluding the idea of his being God—goes on to explain that the Father "hath given all judgment unto the Son" (v. 22), who, he reminds them, as God's appointed representative and in his character of judge, is entitled to the same respect, reverence, or honour due to God, his superior. This is practically the prerogative claimed by the Viceroy of India in our own day, who, as our King's delegate, receives the homage due to the person and dignity of the Sovereign himself. Now it cannot be maintained that Unitarians do not honour Jesus Christ. In truth, they honour him above all other men for his gospel as well as for his God-like disposition and attributes, which eminently fit him for the highest position a created being is capable of occupying. The following quotation is the 24th verse, the next to that under consideration. It indicates how we should show our honour to Christ: "Verily, verily, I say unto you, he that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (see also Matt. vii., 21). He is no Unitarian who does not hear Christ's word and believe in God who sent him.

(7) Phil ii., 9-10. Surely this is a very feeble passage to quote in proof of the deity of Christ, for it distinctly says that "God exalted him." Unitarians worship the God who exalted Jesus Christ. God will also exalt us in so far as we appropriate Christ's conception of our Heavenly Father, and carry all that it involves into practical life. The probable meaning of the writer of the Epistle has been explained by an eminent scholar to be, that everyone should worship the Almighty as a Christian, owning himself at the time a disciple of Christ, which is worshipping "in the name of Jesus."

(8) Heb. i., 6. "And let all the angels of God worship him." Dr. Torrey prints the last two words in italics, his point evidently being that inasmuch as the writer of this Epistle quotes from the Old Testament, a passage which he thinks applicable to Christ, and since the angels of God are commanded to worship him, therefore Jesus must be the Supreme Being. In the first place, it may be pointed out that the nearest passage that can be found to correspond with our text is the 7th verse of the xcvii. Psalm, where it reads, "Worship Him, all ye gods." The Rev. Page Hopps, in his lucid brochure, "The Alleged Prophecies Concerning Jesus Christ in the Old Testament," says that the word "god," as is common in the Old Testament, means "mighty one." "But the call here is a call to the worship of Jehovah, before whom all are told to bow. It is the impassioned poet's personal cry that we find here: 'Confounded be all they that serve graven images, that boast themselves of idols! worship him, all ye gods!' The words not only do not speak of a person besides God; they exclude any such person."

On the authority of Liddell and Scott's Greek-English Lexicon—a standard work—it may be stated that the Greek word "proskunio," translated "worship" in the Bible, means (1) to kiss the hand to another as a mark of respect; to do obeisance or homage to another, especially to the oriental fashion of making the salaam or prostrating oneself before kings and superiors; (2) or, also of gods ,to worship, adore; (3) generally to pay homage, to look up to. We thus see that the word was applied to men primarily, and only in a secondary sense to divine beings, so that even if allusion were to Jesus Christ, it would not involve his deity.

CENTONARIUS.

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The Anglican Book of Common Prayer is the survival of a series of revisions of Cranmer's Prayer Book, which he—we are told by the Rev. Augustus Jessop, Hon. Canon of Norwich Cathedral—"compiled from all the best liturgical and devotional works he could lay his hands on:" Professedly, its contents were borrowed from many Catholic sources, and this being so, it is a little unreasonable for Anglicans of the present day to feel hurt on learning that Unitarians have further revised their forms of service to bring them into line with Unitarian thought.

Dr. Savage tells a bright anecdote in connection with the old King's Chapel of Boston, U.S., at one time an Anglican church, but which was the first church in America to take the name Unitarian—late in the 18th century. He says:

"They kept there the old English Church Service, except that it was purged, according to their point of view, from all Trinitarian belief. It is said that Dr. Bellows, who was attending a service there some years ago, had with him an English gentleman as a visitor. This man picked up the service, looked it over, and, turning to Dr. Bellows, with a sarcastic look on his face, said, 'Ah! I see that you have here the Church of English Service watered.' Whereupon Dr. Bellows, with his power of ready wit, replied, 'No, my dear sir; not watered—washed.'"

—Centonarius.

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[ADVT.]

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"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii., 16.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

"Be ye therefore perfect even as your (Heavenly) Father." Matt. v., 48.

If a disciple Drinks Intoxicating Liquor!
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Eats the Flesh of Animals!!!

Can he say?—"I prove all things, and hold fast that which is good." 1 Thess. v., 21.

I "abstain from all appearance of evil." 1 Thess. v., 22.

I "Cast off the works of darkness and put on the armour of light. Rom. xiii., 12.

"My meat is to do the will of Him that sent me."

"Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

"That I can reprove while the mote is in my own eye."

I "am my brother's keeper." Gen. iv., 9.

I do "love my neighbour as myself." Matt. xix., 19.

That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil iv., 8.

I "am a living epistle known and read of all men" (including juvenile smokers). 2 Cor. iii., 2.

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